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TRANSLITERATION

1 aš-šum ^dSin-ib-ni-šu 2 mar I-din-^dna-na-a 3 ù A-ḥa-tum 4 ša
 Ma-an-nu-um-ki-ma-^dŠamaš 5 ad-da A-ḥa-tum 6 a-na mu-še-ni-iḫ-tim
 7 id-di-nu-šu 8 ù ú-ra-ab-bu-ú-šu 9 a-na tar-bi-ti-i-šu 10 ù mu-še-
 ni-iḫ-tim 11 ^fA-ḥa-tum ù I-din-^dna-na-a 12 a-na Ma-an-nu-um-ki-ma-
^dŠamaš 13 12 kur še-a-am id-di-nu-šum 14 li-é-ku li-ib-ba-šu ṭa-a-ab
 15 u-kur-šu u-na-me-a-ak 16 ^mMa-an-nu-um-ki-ma-^dŠamaš 17 ù marê-
 meš-šu 18 a-na [^dSin-ib-ni-?]-šu 19 inim-nu-[]-mà-a 20 mu
^dNannar [] ^dMarduk 21 ù Sa-am-su-[i-]lu-na lugal-é 22 in-pad-
 de-^{eš} 23 mahar Še-ib-^dSin pa gu-uš-par 24 ^mBa-a-ku-um mar Im-ta-
 gar-^dŠamaš 25 ^mDu-mu-uq-^dŠamaš PA-EDIN-GI-A 26 ^mLi-šir-a-li mar
 Za-ar-ri-kum 27 ^mNu-ra-am-? mar ^dŠamaš-pa-te-ir 28 ^mWa-ra-a-[a] mar
 Awil-^dMar-tu 29 ^mNa-bi-^dŠamaš dub-šar 30 kišib [lu-inim-?]-ma-ab-bi-meš
 31 ib-ra 32 waraḥ elulum um 26 -^{kam} 33 mu sa-am-su-i-lu-na lugal-é
 34 gu-za bara-ge [35 ^dnannar šàg [dug-ga-?] 36 mu-un-[na-an-dim-ma]

TRANSLATION

Concerning Sin-ib-ni-šu the son of I-din-Na-na-a and A-ḥa-tum whom Ma-an-nu-um-ki-ma-Šamaš the father of A-ḥa-tum placed out for nursing and they reared him. For his rearing and nursing A-ḥa-tum and I-din-Na-na-a have given to Ma-an-nu-um-ki-ma-Šamaš twelve kur of grain. He has received it, his heart is satisfied. In the future at no subsequent day shall Ma-an-nu-um-ki-ma-Šamaš and his sons make any claim to [?Sin-ib-ni-šu].

It is sworn in the name of the divinity Nannar [?] and Marduk and Sa-am-su-i-lu-na the king.

There follow seven witnesses and the statement that the seals of the witnesses have been impressed. The date is the 26th of the month Elul, in the fifth year of Samsuiluna the king. For the title in l. 25 see Brünnow 4528, 6307, 2543, etc.; also Delitzsch, *Sum. Glossar*, 86, 151.

ELIHU GRANT

HAVERFORD COLLEGE

A SYRIAC INCANTATION BOWL WITH CHRISTIAN FORMULA

Rev. Professor H. Hyvernat, of the Catholic University of America, has kindly placed in my hands an incantation bowl which is in his possession. It contains eleven lines of spiral inscription. I present the following transliteration:

מזמן הנא קמחיה כבשא ואסורא והחמחא ונשרחא
 דביתא דילי די נורי בת גילוי דביתא גברה ובנה ובנחא
 [והו] זאראזא מן כול שאדא ודיוא דשרין בה בביתא

הנקיטא ועוגדתא דהיאוחתא וניזחון מן בביתה דנורי
 בת גילוי אמין אמין סאלה בשום הלין מלאכא
 מחימנא אינון מיכיאיל מלאכא ורופ[יא]ל מלאכא
 . . . יא מנשרנא און יוהביאיל וברקיאיל מלאכא
 ביחא אנתון מלאכא במחיתכון נשרו ביחא דילי
 די נורי בת גילוי אמין אמין סאלה בשום אורן ס . .
 בשום אבא בשים ברא וב[ירוחא ק]דישתא
 הנא הוא חתמתא

The following line and a half is illegible, concluding with **בת . . . דאלהא**.

TRANSLATION

"Appointed is this (charm?), 'press,' and bond and bessealment and warding of my house, of me Nuri daughter of Giloi, of her house, her husband and her sons and her daughters. And this is an equipment against every demon and devil, which are lodged in the house; the Strangler and the pains of childbirth, that they may flee whoever are in the house of Nuri d. of G. Amen, Amen, Selah.

"In the name of these angels—faithful are they—Michael the angel, and Ruphael the angel—warders are they: Yohabiel and Barakiel the angel. The house—do you angels by your stroke protect my house, of me N. d. of G. Amen, Amen, Selah. In the name of Oran ———. In the name of the Father, in the name of the Son [and] in [the holy Spirit]. This is the bessealment."

The text is in almost every point similar to those from Nippur which I have published in my *Aramaic Incantation Texts from Nippur* (University of Pennsylvania Museum, Babylonian Section, Vol. III, 1913). The script is that of the Syriac texts published in that volume (Nos. 31–37), a sample of which I published in *JAOS*, XXXII, 434, "A Magical Bowl-Text and the Original Script of the Manichaeans." I have shown that this script is the peculiar type of Syriac characters which the Manichaeans employed for transcribing their literature into Turkish.¹ In this bowl the final *nun* differs from that of my earlier texts, being a sort of composition behind the wedge-shaped character used there and the long stroke of the final *nun* in the Estranghelo script. The double points for the plural and the point over the feminine suffix are used, although not consistently. In one case a Mandaic *tau* is used, and in writing the word "Selah," the *aleph* is expressed with a

¹ I may note Lidzbarski's recent study of the relations of this script, "Die Herkunft d. manichäischen Schrift," *SGBA* (1916), p. 1213.

Serto character. I have noted this mixture of scripts in the bowls I have studied. There is depicted on one side the figure of a sorcerer waving a magic branch (cf. my *Texts*, No. 4). On one side of his body is written **אל שדי**; the phrase on the other side is illegible.

Of the two proper names, Giloi is noted in my Glossary. Nuri is Semitic. The third word **קמתיא** may be a foreign word of unknown origin, parallel to the following terms indicating the amulet; or we might think of **קמינא**. The plural pronominal form, **און היאותא**, I take to be plural of **היות**; for meaning, cf. **היה**, "woman in childbirth."

The novelty in the text is the Christian Trinitarian formula at the end. First the Jewish angels are invoked; then comes the "name" of some potency I cannot identify (cf. **אריין** in my Glossary; I have tried to make "Armasa," out of it, which appears frequently in the Nippur texts); this is probably a pagan element. The new religion builds up on the old formulas with the name of the Trinity. Unfortunately the whole phrase is not legible. My parentheses indicate the defective portions. But I have no doubt that we have here for the first time a case of Christian usage of the ancient practice of bowl incantations.

JAMES A. MONTGOMERY

UNIVERSITY OF PENNSYLVANIA

ותועפת הרים לו (Ps. 95:4)

Has it ever occurred to the scholar that **ותועפת הרים** is the same as **ותועפות ראם** in the vaticinations of Balaam son of Beor? When the idea came to the writer it seemed to derive support from the fact that in Assyro-Babylonian both pronunciations were found, *rêmu* and *rimu*. Besides that, in Job 39:9, 10 we have **רים**; if the vowel be an obstacle, let us read unvowelled texts of Job and Psalms without prejudice and see whether the removal of bias will help us. How probable is it that the ה in **הרים** is the article, is the first question. Though Delitzsch in his comment on Ps. 95:5 draws attention to **יבשת** being without the article, he admits that **הים** has the article—"um dem Worte mehr Körper zu geben." According to our view, he could have similarly explained the ה in **הרים**.

In Num. 23:21 (see also 24:8) we have **כתועפות ראם לו**; prophetic language (the afore-mentioned Balaam son of Beor¹ is speaking) is, like popular song, often archaic: naturally the article is absent. For both these passages Onkelos gives the rendering: **תוקפא ורומא דיליה**.

¹ It is of interest to note that Bala'am, coming from the **הררי קדם** (of Mesopotamia), is the first to speak (in the Pentateuch) of the **ראם**; later, Moses, in his blessing of the tribes descended from Joseph, says **וקרני ראם קרניו**.